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December 13, 1942

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



PRESIDENT-DESIGNEE OF THE FEDERAL COUNCIL OF CHURCHES

At the time this issue of THE LIVING CHURCH is in the hands of its readers, the Most Rev. Henry St. George Tucker, Jr., probably have been elected president of the Federal Council. (See pp. 5 and 14)

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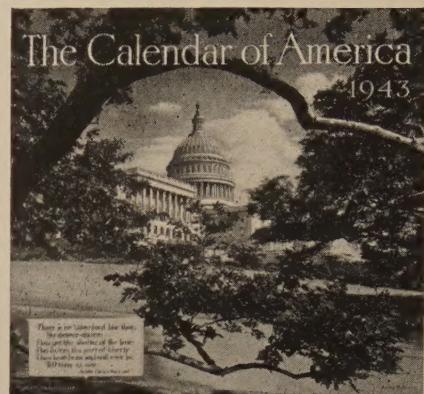
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LETTERS

Church History

TO THE EDITOR: I wonder if other priests have been as negligent as I have in examining the history text books of public schools to find out what is being taught our Church children regarding the execution of Henry VIII and our Church? was not until my daughter began her history course that I made an investigation; I found the usual false and misleading account that Henry VIII founded our Church. I wrote a letter to the history teacher enclosing a book in proof and received instant reprimand. But how futile and local this effort of mine! A new teacher, and my work will have to be done all over. The only way is to get at the source, i.e., the authors of these text books. That can only be done from headquarters" to have any weight. I suggest that every parish priest investigate what his public school teaches to see if my experience general—and I imagine it is—and write results to his Bishop. The Bishop, or one appointed by him, could then take the matter up with the State Board of Education for certification. If the authors of history text books realize that a State Board of Education would not accept their books with such misleading and false information contained in it, it would not take them long to state the side correctly. . . . If our ordination vows mean what they seem to say, it seems to me that we have only a moral but a canonical responsibility to our Church children to see to it that the history of our Church is presented fairly and accurately in the history text books of our public schools. (See fourth question asked Bishop in the ordering of priests.)

(Rev.) NORMAN S. HOWELL,
Cheshire, Conn.

Holy Baptism

TO THE EDITOR: The general effect of your otherwise excellent editorial on Holy Baptism [L. C. November 29th] is quite nullified by the implication of the statement, particularly in these days when some other Christians have become unfortunately indifferent about Baptism under any circumstances." There is no such thing as a Christian who is "indifferent" about Baptism. If he is not baptized, he is not a Christian. This is not lack of charity, but a mere statement of essential belief. If it is merely desirable that Christians be baptized, and not essential, there is little use in bothering about it, for a great part of the world does not

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

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agree that it is desirable, and we will only offend by trying to insist on those things which seem to us desirable. Certainly dignified and impressive ceremonial is not sufficient to make a non-essential desirable.

(Rev.) W. D. F. HUGHES,
Hastings-on-Hudson, N. Y.

Russia

TO THE EDITOR: In your issue of November 15th you print a letter from Dr. B. I. Bell in which the distinguished clergyman wants Mr. Willkie to tell us exactly what the Russians are fighting for, by which I suppose he means what are the Russian peace aims. Dr. Bell seems to forget that Russia is fighting for its life and that a nation's chief concern when attacked is to defend itself. It must be obvious to anyone that Russia is fighting for a right to live. When a household is brutally broken into by gangsters one does not ask the victim of the assault what he is fighting for.

The aims of Russia after the war may be very different from ours at that time. Russia has a right to her way of life provided she does not force it upon other people, and provided too that religion is not interfered with. That the Soviet Government has had a change of heart in this matter seems evident from the very beautiful blessing given to Premier Stalin by the Russian Orthodox Church.

(Rev.) A. C. LARNED,
Centredale, R. I.

Women and the Ministry

TO THE EDITOR: One wonders in all this crusade for human freedom when the official Christian Ministry of Christ's Church will be freely opened to women as well as men who have for so long monopolized it through a hide-bound traditionalism.

The mind of Christ is surely not exhibited in womanhood being prohibited from sharing fully and equally in the official ministerial work of the Church.

Here is one very clear need of liberation of her many members from a traditional ban which very definitely fetters them in freedom of service through the Church.

One rightly looks to the Church of Jesus Christ for the example of a true freedom actually practised in her official representative members.

KATHARINE H. PARKER,
Boston, Mass.

War Services

TO THE EDITOR: May I correct a slight error in your recent issue. The War Services which are being held at Trinity Parish in New York are not the first to be held. We here at St. Mary's have been carrying on these services since this Fall with special intercessions for peace and for the armed forces. We also have each Friday a special celebration of the Holy Communion for peace.

(Rev.) J. SAMUEL STEPHENSON,
Philadelphia, Pa.

Hate

TO THE EDITOR: Thank you for your editorial of November 22d protesting against the "hate" address of the commander-in-chief of the Army Ground Forces. May the Lord forgive him! I am no pacifist, but if that is the only way the war can be won, it were better lost; for "What shall it profit a man if he gain the whole world and lose his own soul?" (or a nation either.)

JOSEPHINE E. KIMBALL,
Cambridge, Mass.

Books are always appropriate gifts

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STRICTLY BUSINESS

NERVE-WRACKING is the word for it, says Mrs. M. A. Mueller. She heads our subscription department, and she gets the complaints when your copy or bundle doesn't reach you Saturday morning.

So she writes six-seven letters a month. Extremely tactful letters, too. We mail copies the same day each week. If they don't reach subscribers properly, something beyond our control interfered—probably the war effort: troop train movements, or the movement of freight needed in defense plants.

Mrs. Mueller wants to get copies to readers on time. But we can't complain when the post office is doing its best. Just now defense transportation has to move first—and move fast!

We're sure subscribers prefer it this way.

* * *

AN anonymous friend in Albuquerque, N. M., got one of our circulation letters (11 weeks for \$1.00 offer). "Really thought I'd send in a trial subscription," he writes, "until I figured the great saving! At regular rates: 9-8/13 cents per copy; at trial offer rates: 9-1/11 cents. Certainly a most enticing offer!"

Our good friend neglected to note we also offered for the dollar a premium, Bishop Anderson's *Letters to laymen*. This sold for 15 cents. So from one point of view (ours, of course), the rate is 7-7/11 cents—a discount of more than 20%!

We mean to keep our friend on the prospect list. And if we can find a taker, we'll wager four issues of THE LIVING CHURCH against a pound of coffee he subscribes within a year.

* * *

EL VERA, the office mouse†, has lately taken to probing about in the advertising records.

"How about it," she demands each week, "is the advertising revenue declining?"

Obviously, she's pretty worried. And why not? Secular magazines have had to fold up because of loss of advertising revenue. She knows this, just as she knows advertisers pay over 25% of our expenses.

"Advertising is going along just about the same," is still the answer El Vera gets.

"Ho!" says El Vera, "just goes to show what swell subscribers we've got. They read the ads, and then they tell the advertisers so. I knew it!"

†This new member of The Living Church Family was forced on us. We pleaded with Livy to contribute to a new department, devoted to the business side of the magazine. "What!" he exclaimed, "soil these paws with advertising and circulation doings? Never!" You can see Livy is a typical editorial worker.

Leon McCauley

Business Manager.

BOOKS

ELIZABETH McCRAKEN, EDITOR

A Stirring Book

TO CHRISTIAN ENGLAND. By John Armitage. Longmans. Pp. 105. \$2.00.

This is a stirring little book, addressed particularly to English Christians, but with a message for Americans as well, since the points made by the author are (*mutatis mutandis*) as applicable to us in the United States as to our brothers in Great Britain. Why is it, asks Mr. Armitage, that the Christian makes such a slight impression on the life of contemporary society? The answer is, for one thing, that he has never seriously considered the implications of his faith for the range of life outside the Church. Hence, he urges, there must be a definite and thorough research into the possibilities of a Christian society, and of a Christian attitude towards society. It is not that Christians are impotent, he feels, so much as that they are uninformed, or unwilling to act. Not merely does the author discuss these matters theoretically, however; he goes on to make suggestions of practical measures, specifically for the English scene, but not without relevance to our own situation.

W. NORMAN PITTENGER.

A Scholar's Faith

THE LIFE OF THE MIND. By Emile Cailliet. Macmillan. Pp. 79. \$1.25.

This is an odd little book, and yet one worth noting. M. Cailliet is professor of Romance Languages at Pennsylvania, and of course a Frenchman by birth and training. He pleads in this volume, with quotations drawn from such varied sources as *Liberty* magazine and Calvin's *Institutes*, for a thoughtful, humane approach to life and its problems, such as is possible only by a recognition of man's created state as child of God and in constant dependence upon the divine wisdom and strength. In a way, this is a sort of *confessio fidei* of a distinguished humanist and scholar, and should be read as such.

W. NORMAN PITTENGER.

The Living Church

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CLIFFORD P. MOREHOUSE.....Editor
PETER DAY.....Managing Editor
JEAN DRYSDALE.....Assistant Managing Editor
ELIZABETH McCRAKEN.....Literary Editor
LEON McCUALEY.....Business Manager
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The Living Church

THIRD SUNDAY IN ADVENT

GENERAL

FEDERAL COUNCIL

ishop Tucker Nominated as resident of Council

The Most Rev. Dr. Henry St. George Tucker, Presiding Bishop of the Episcopal Church, is the nominee of the Federal Council of Churches' executive committee for president of the Federal Council. Voting on the nomination was scheduled to take place during the biennial meeting of the Council at Cleveland in the week ending December 12th.

If elected (although nominations are permitted from the floor, it is not thought likely that any other strong candidate will appear), Bishop Tucker will succeed Dr. Luther A. Weigle of Yale University. He will hold office for two years—a year longer than he can remain Presiding Bishop under the Canons, since he will have reached the retiring age of 68 before the next meeting of General Convention.

ENGLAND AND AMERICA

This is the first time that a president of the Federal Council of Churches has been a member of the Episcopal Church. By action of General Convention in 1940 the Episcopal Church became a full-fledged member of the Council. Previously, for 32 years, the Church had refused affiliation.

It is interesting to note that the newly-formed British Council of Churches is also headed by the Anglican Primate—the Most Rev. Dr. William Temple, Archbishop of Canterbury.

Bishop Tucker began his career in the church as a missionary in Japan. In 1912, after six years as President of St. Paul's University, Tokyo, he was elected to the office of missionary bishop, and was consecrated in Kyoto. When the United States entered the first world war Bishop Tucker immediately volunteered for service and served with the rank of Major in charge of civilian refugee work in Siberia under the American Red Cross. After the war he resumed his episcopal duties in Japan.

In 1923 Bishop Tucker resigned on account of ill health and returned to America. Shortly thereafter he became professor of Pastoral Theology in the Theological Seminary at Alexandria, Virginia. He was elected Bishop Coadjutor of the diocese of Virginia in May 1926, and a year later became bishop of that diocese. He was named Presiding Bishop at the General Convention of the Episcopal Church in 1937 and will continue in that post until October 1943.

The Tucker family has long been active

in the work of the Episcopal Church, the clergy list showing at present twelve of the name (though of two unrelated or distantly-related families) serving as rectors of parishes in eight dioceses of the United States. Three brothers entered the ministry of the Church—Beverley D. Tucker jr., Rhodes Scholar and Master of Arts of Oxford University, who is Bishop of Ohio; Herbert Tucker, rector of St. John's, Washington, and the Presiding Bishop. Two other brothers are in the service of the Church—Dr. Augustine W. Tucker as head of St. Luke's Hospital, Shanghai, China, and Ellis N. Tucker, as professor of mathematics in St. John's University, Shanghai.

NOTED IN HISTORY

The first American ancestor of the Presiding Bishop, St. George Tucker, came to Virginia before the American Revolution, was educated at William and Mary College, became a Colonel of Virginia militia and was wounded at the siege of Yorktown. He rose to distinction and was appointed a Justice of the Supreme Court of Appeals of Virginia. The Judge's grandson, Nathaniel Beverley Tucker, rendered distinguished service to the State of Virginia and to the Southern Confederacy during the war between the States, and escaped at the end to Canada with a price on his head of \$100,000, offered by the Federal Government.

The Presiding Bishop's father married Maria Washington, daughter of Lt. Colonel John Augustine Washington, an officer of General Robert E. Lee's staff, who was killed at the battle of Cheat Mountain. Colonel Washington was a great nephew of the first President of the United States, and was the last private owner of Mount Vernon.

Bishop Tucker is in charge of all international relations of the Episcopal Church as well as of its domestic program. His broad experience and his wide travels peculiarly qualify him to serve the Federal Council as president during the next two years, during which time relations with the churches of other lands may become a major concern of the Council.

FINANCE

One-Fourth of Expectations To Be Collected

In the last month of the year one-quarter of the total expectations remains to be collected. This is the same proportion as in 1941, in which year there was collected

100.7% of expectations when the books closed. Seven dioceses and missionary districts have set the pace and have already paid in full.

Lewis B. Franklin, treasurer of the National Council, suggests that parish treasurers remind all who are in arrears that payments on their pledges must be made prior to December 31st if a deduction for such gifts is to be claimed on the 1942 income tax return.

RURAL WORK

Province of Pacific Holds Conference

Over 30 bishops, other clergy, and laymen and women actively interested in the Church's rural work in the province of the Pacific spent a week in conference and discussion for the advancement of this special phase of Christian missionary endeavor. The conference was sponsored by the provincial commission on rural work, the Ven. William F. Bulkley, archdeacon of Utah, chairman, in coöperation with the division of Domestic Missions of the National Council and the national board of the Woman's Auxiliary, and was planned in accordance with recommendation of the National Episcopal Conference on Rural Work, that regional conferences be developed in the various geographical sections of the country.

The Rev. Clifford L. Samuelson, rural secretary in the division of Domestic Missions, explained the policy and strategy of the national program for rural work. Bishop Lewis of Nevada, who dealt with the relation of the Church to rural community life, also offered a series of addresses on preaching to rural congregations. The place of women workers in the provincial program was presented by Miss Mary Elizabeth Hyde, Spokane, with Miss Florence Pickard, Idaho, demonstrating to the group the organization, methods, and materials for effective use of the mail in reaching the isolated. Miss Pickard, with Dean James M. Malloch of Fresno, explained procedures for employing the smaller radio stations in the work of the intermountain area, with special reference to the approach of the Church to Mormonism.

Capt. Charles L. Conder, Church Army, and the Rev. Benjamin F. Root described their program in using trailer chapels to reach small communities and folk in the open country. Dean Ethel Springer, St. Margaret's House, Berkeley, discussed the training of women workers. The relation of the Woman's Auxiliary to effective rural

missionary work was discussed by Mrs. George Batte of the national executive board and Mrs. E. W. Pigion, Yakima, Wash. Needs and opportunities for work among agricultural migrants were presented by a panel of five workers in this field, with Miss Olive Meacham, San Joaquin, as leader.

CONCURRENT MEETINGS

The conference was held concurrently with the annual meeting of the California Farm Bureau Federation, and it was possible for the Episcopal group to attend some of the Federation's sessions and share in its program. Addresses were heard by R. W. Blackburn, American Farm Bureau Federation on Agriculture Faces the Future, and Rex F. Harlow, American Council on Public Relations on Agriculture's Public Relations Problem. Conference delegates met in a dinner session with the Fresno Council of Social Agencies and the Central California Association of Social Workers.

At the close of the conference specific recommendations were made by the group, including a program of work based upon a systematic survey of each area; guidance and assistance by the assistant secretary of domestic missions; employment of trained workers; use of laymen; carefully selected and trained; a program of regional conferences; rural work to be presented at provincial synod meetings; rural preaching and work to be included in the program of the school of the prophets; seminaries and training schools urged to provide more specific training for the rural ministry.

Eleven of the 12 jurisdictions of the province were represented by an official delegate, bishops, clergy, women workers, deaconesses, Church Army, women students in training, theological students, and laity. Bishop Rhea of Idaho was dean of the conference.

ANGLO-CATHOLICS

John Kremer Elected President of American Church Union

John Kremer, a layman of St. Clement's Church, Philadelphia, was elected president of the American Church Union at the recent annual meeting of the council of the ACU. He succeeds Fr. Shirley C. Hughson, OHC.

Interest at the meeting centered upon the report of the joint committee of the ACU and other Catholic organizations to maintain Prayer Book principles. The committee was originally formed to deal with the threat to Prayer Book principles which the sponsoring organizations discerned in the Joint Ordination Plan, set forth by the Commission on Approaches to Unity in the course of its negotiations with the Presbyterian Church in the USA.

Fr. Hughson, chairman of the committee, reported that these same principles are again under fire in the outline of Basic Elements for a United Church, set forth by the same Commission. It is proposed that the committee, if the needed \$2,000 can be secured, prepare a series of 10 tracts on the doctrines involved and send

them to the clergy and to other interested persons.

The committee viewed with satisfaction the fact that the Joint Ordination Plan had been tabled, and the opinion was expressed that one reason for the tabling was a memorial to the House of Bishops which the committee had prepared and presented.

The work of setting up regional committees of the ACU has met with success, it was reported. Ten such committees are already functioning, consisting of a chairman, a young people's organizer, a publicity worker, and (in some cases) other members, clerical and lay. Some 11 other regional committees are in process of formation.

The election of the following as members of the council was ratified: the Rev. Frs. Joseph, OSF; Grieg Taber, S. Whitney Hale, William Stoskopf, and the Messrs. William Urban, Horace L. Varian, Sr., Edward Jesson, Clinton Rogers Woodruff, and J. Sherman Porter. Professor Clark Kuebler, of Northwestern University, and Mr. Edward O. Procter were elected to fill vacancies caused by the death of Mr. Ralph Adams Cram and Mr. H. H. Duryee. The Rev. William P. S. Lander was re-elected secretary-treasurer of the Union.

ARMED FORCES

Curate Sworn in As Apprentice Seaman

The Associated Press reports the enlistment as apprentice seaman of the Rev. Robert E. Savage, curate at Christ Church, Greenwich, Conn. He has been sworn in as a naval cadet at the Office of Naval Officer Procurement, New York City.

Mr. Savage is 26 years old, a Philadelphian, ordained last May, after graduation from the General Theological Seminary. Two of his brothers are in the service. "I consider it my duty, both as a Christian and as a citizen of the United States, to defend my country," Mr. Savage said. He added that his action "is not inconsistent with Christian principles, since the totalitarian governments are suppressors of Christianity, and it is my duty to defend the Government which provides the freedom necessary for the expansion of Christianity." He believes that he can be more useful in the fighting service than as a chaplain, and expected to be called for active duty about January 1st.

FORWARD IN SERVICE

Latin American Study Packet

A Litany for the Americas is a feature of the packet of study material on Latin America, prepared by the National Council in accordance with the Presiding Bishop's recommendation that the countries to the South be made special topics for study in 1942 and 1943.

The study packet includes the booklet, *We Americans*, a guide for leaders of groups studying Latin America; with much information as to activities, source materials, research suggestions, and programs procedure. Included also is *Eden of the Americas*, a new illustrated booklet on the Caribbean area; *Under the Southern*

Cross, the story of the Church in Brazil; *Land of Contrasts*, a similar new story of Mexico, together with a number of leaflets giving information about the Church in the West Indies, the Canal Zone, etc.

The packet is supplied through Forward in Service, 281 Fourth Ave., New York.

INTERCHURCH

Universal Week of Prayer Set

A Universal Week of Prayer will be observed in churches throughout the world from January 3d to 10th, it was announced by the Department of Evangelism of the Federal Council of the Churches of Christ in America.

Geared to the general theme Faith Giveth the Victory, a series of topics for the coming observance has been prepared by Dr. Oscar Edward Maurer, pastor of the Center Church of New Haven, Conn.

Whenever possible, the week will be observed unitedly by all the churches of the community, under the guidance of the Ministerial Association of the Council of Churches.

NURSERY SHELTER

Gifts Forwarded

The children at the LIVING CHURCH NURSERY SHELTER in England will soon receive the box sent by Mrs. A. H. W. Anderson of Ferry Farms, Annapolis, Md., containing three sweaters, one kimona, three hoods, one cap, two sacques, and a pair of slippers. The box was sent through Save the Children Federation.

HOSPITALS

F. J. Walter Heads Association

Frank J. Walter, superintendent of St. Luke's Hospital, Denver, Colo., has been elected to the presidency of the American Hospital Association.

St. Luke's is an Episcopal Church institution, of which the Very Rev. Paul Roberts, dean of St. John's Cathedral, is chaplain. It is a general hospital, including a cancer clinic, and is a member of the American Hospital Association, and fully approved by the American College of Surgeons. A school of nursing is connected with the hospital.

RADIO

Christmas Broadcast

All Angels' Church, New York City has been designated to give the Christmas Service over the Blue Network. It will be broadcast from 11:30 to 12:00 noon on Christmas morning. The special program will be carried from coast to coast and short waved to many parts of the world. The service will include music by the choir under the direction of Mr. George W. Volk and an address by the Rev. Ralph S. Meadowcroft, the rector.

FOREIGN

CHINA

Merger of Non-Roman Churches in Occupied Territory

An undated letter from a member of the China Inland Mission, Shanghai, China, released by the Foreign Missions Conference, and conveys somewhat disturbing news of the Christian Churches in occupied China.

"Bishop Abe [Methodist], appointed to superintend the Christian Churches in China, is now in Shanghai, and has met a number of Chinese Christian leaders to put before them his plans. A general synod to govern all the churches is to be formed under his direction, to which all Protestant churches have to belong. It will be undenominational, but where particular groups have a sufficiently large number of congregations, each of not less than 300 members, they will be allowed to have a synod of their own. All organizations not conforming to this arrangement will be disbanded. All foreign money or foreign influence on the policy of the churches must be entirely eliminated. In due course all public mission property will be confiscated. It is therefore necessary to get such property as is necessary for church use transferred to church ownership as soon as possible. The process of unification may be a little slower here than in North China, as there are certain cultural groups that do not favor a policy of uniformity. Bishop Abe is returning to Japan shortly and expects to return in the near future to proceed with the plan of federating the churches. The whole trend of events shows very clearly that the intention is to eliminate all foreign missionary effort."

The Japanese action in occupied China is interpreted as merely an extension of the policy which has been for some time in force in Japan and in North China.

Maurice Votaw Reports

A message transmitted by the Chinese International Broadcasting Station at Chungking, China, sent November 21st, reached the National Council in New York on November 30th. It is from Maurice Votaw, who says that he is urging Dr. Walter Hawks Pott to return; he understands that Miss Gwendolyn Cooper will be unable to get on the list for the next repatriation ship.

Mr. Votaw says also that a correspondent in Chengtu believes it uncertain where Dr. Harry B. Taylor and Dr. D. V. Ress went after the closing of St. James' Hospital, Anking.

FRANCE

Laurence K. Whipp Remains in Concentration Camp

Bishop Perry of Rhode Island, in charge of the American churches in Europe, has been able to send and receive mail to certain officials and friends in Paris, and

reports that he is greatly relieved to learn that Mr. Laurence K. Whipp is well, though in a concentration camp near Paris.

Mr. Whipp is a lay reader who assisted the Rev. F. W. Beekman at the Pro-Cathedral of the Holy Trinity in Paris, and carried on services for a time after Mr. Beekman's departure for the United States.

JAPAN

Dr. Addison Interprets Domei Merger Report

The Rev. Dr. James Thayer Addison in commenting on the nation-wide unification of all Protestant Churches in Japan on November 24th points out that the report emanates from the Domei News Agency in Tokyo, and it is impossible to be sure that it is accurate in all details.

The main features of the plan are: The Church renounces the concept of Nipponese Christianity and asserts Nippon Kirisuto Kyo, or "Christianity of Japan." Eleven blocks of 34 denominations within the Church of Christ of Japan, which continued to function, are dissolved; the major part of the Episcopal Church in Japan, which heretofore remained outside the Church of Christ in Japan, shall merge. The YMCA, the YWCA, and the Association of Women's Temperance Unions shall be members of the Church of Christ in Japan. They shall continue their organizations as Christian organizations.

PROBABLY TRUE

Dr. Addison says, "My own belief is that it is true. The part of the news concerned with 'Nipponese Christianity' as compared with 'the Christianity of Japan' is welcome news as far as it goes, because it probably means that a more extreme form of nationalistic Christianity has been rejected for a form which permits and encourages relationships with Christian bodies in other lands. As far as it goes this is all to the good."

"In regard to the item concerning our own Church," Dr. Addison said, "it is to be remembered that two years ago when the proposal for our Church to join the Church of Christ in Japan was being agitated, there was a considerable body of our Japanese Episcopal leaders who wanted to join, but the ultimate decision was against joining. Undoubtedly during the past year so much pressure has been put upon the leaders of our Church that a large minority has been turned into a small majority and it is probably true that our Church has joined the Protestant body."

"The phrase which puzzles and disturbs me is the phrase 'the major part of the Episcopal Church.' If this expression is correctly used, it would seem to indicate that our Church in Japan had split over this question and that part of it was holding out. If there really has been a split, it will probably be a long time before we know the details and we shall have to wait until then before we decide that this schism was

for good or for evil. Though strong for Church unity in nearly all its forms, including joining the Federal Council in this country, I was never in favor of having our Church in Japan join the Church of Christ in Japan as now organized."

HAITI

President Attends Thanksgiving Services At Holy Trinity Cathedral

The President of Haiti with all his cabinet and other officials of the national government joined with the American colony in the services at Holy Trinity Cathedral, Port-au-Prince, on Thanksgiving Day. The American Minister to Haiti, the Hon. John C. White, read the proclamation of President Roosevelt.

Addressing the President of Haiti in French, Bishop Carson expressed the pleasure of the American colony in having the President attend the services. The President, Bishop Carson explained, was working ardently for the welfare of the people in a time of great stress and strain, and he, as the first layman of an established Church, had not hesitated to speak and act firmly for those others, loosely called "Protestants," when they were the object of persecution at the hands of certain of the clergy of the Church established by law. Addressing President Lescot in the accustomed greeting of government correspondence, "Great and Good Friend." Bishop Carson assured him of the co-operation of the American colony at all times.

At the conclusion of the service, a Haitian choirboy and a corporal of the American air service held the flags of their nations at the entrance to the choir, while the palace band played the national anthems of the two countries.

SWEDEN

Bishops Join to Denounce Race Hate

A vigorous denunciation of "un-Christian hatred" now being spread in various countries has been issued in Stockholm by all of Sweden's bishops in the form of a joint pastoral letter.

Declaring that "if we want to be Christian we must, in earnest, fight hatred of all sorts," the pastoral described hate as "the most terrible, the most appalling among the dark forces let loose over this miserable world."

After praising the "fearless" stand of the Norwegian Church against "blind race hatred," the pastoral concluded by calling upon all Christian Swedes to pray daily for "those who suffer."

The pastoral letter said further: "Hatred blinds and hardens. Hatred leads to perdition. Hatred is the most terrible, the most appalling among all the dark forces let loose over this miserable world."

"Jesus condemned hatred in every form, without exception. His words, His deeds,

His life, His death—all these reflect the implicit doom of hatred.

"All that which conflicts with love's kingly law—which is the sum total of the Lord's will—is a sin against the living God.

"Men may trample the commandments of the Most High under foot, but God Almighty lives eternally. He who turns away from Him has abandoned life's source and entered the way of death.

"If we want to be Christian we must, in earnest, fight hatred of all sorts.

"With the deepest despair and horror we have learned during these last few days how un-Christian race hatred has spread throughout different countries like death bringing contamination.

"It has now found expression in outrageous and violent deeds very near us in the Scandinavian peninsula.

"Men are now suffering most deeply—not because they have been legally convicted of misdeeds, but only because they belong to one special race.

"We were deeply moved as we listened to the fearless Christian exhortation and words which our Norwegian oppressed sister Church directed to those in power in her country not to rebel against the Lord's clear words by the use of deeds of violence in blind race hatred.

"Whatever we can do to support the miserable victims of this hatred, it is our simplest duty to do, both as Christians and men. But even if we cannot do much to help these poor men, we can and ought to bear them and their plight on our hearts."

CANADA

Rev. V. C. Spencer Dies

The Rev. Victor Charles Spencer, B.A., B.D., who had worked for 29 years in the diocese of Mid-Japan, died on October 17th at the age of 55. He had been in poor health since his return from Japan in April 1941, but during the past year he had spent considerable time in speaking engagements.

He was the son of the late Canon P. L. Spencer, D.D., of Hamilton, Ontario, Canada. He took his higher education work at Trinity College, Toronto, where he was the Governor General's medalist. Ordered deacon in 1911 and made a priest in 1912, he studied at General Theological Seminary in New York before going to Japan.

The missionary work which began in 1914 in Gifu took him to many places within the diocese. In 1925 he became examining chaplain to the Bishop of Mid-Japan and in 1929 the diocesan treasurer. In 1931 he married Kate Rigby, niece of the former Dean Rigby of Trinity College, Toronto. He is survived by his wife and son, Christopher, his mother, three brothers, the Rev. Ernest P. Spencer, Canon C. R. Spencer, L. A. Spencer, and four sisters.

The Requiem Eucharist and the burial service were conducted on October 20th at St. Clement's Church, North Toronto. The funeral was conducted by his Grace, the Primate of Canada, Provost Cosgrave of Trinity College, Toronto, Canon

Nicholson, and the Rev. H. G. Watts, formerly of Japan. The pallbearers were clergy representing the English missionary societies, the Mid-Japan mission, Toronto, and Port Hope.

ENGLAND

Dom Bernard Clements

By DOM PAUL SEVERANCE, OSB

The Rev. Dom Bernard Clements, OSB, vicar of All Saints', Margaret Street, London, who died on September 13th, leaves many monuments to his tireless work for God and for human souls.

Born William Dudley Clements in 1882 near Osborne, on the Isle of Wight, he studied at Magdalen College, Oxford, and at Sidney Sussex College, Cambridge University. Against strong parental opposition he decided to take Holy Orders, and was ordained priest in 1909, taking his title as curate under Fr. Aidan Hancock, at St. Peter's, Muswell Hill.

NAVY CHAPLAIN

Shortly before the beginning of the first World War he became Chaplain in the Royal Navy, serving on HMS *Essex* and HMS *Colossus*. So successful was he in this duty that he was advanced to the Chaplaincy of the Royal Training Ship *Mercury*, where he remained until after the conclusion of the war. He then moved to the vicariate of the Church of St. Michael and All Angels, at Portsmouth. His parish house and vicarage became the regular port-of-call for sailors on shore leave, and for the dock workers of Portsmouth. It was under Dom Bernard that this parish acquired that reputation among the sailors and shipping men as a place of heartiest welcome that it has ever since enjoyed.

However, there existed in the heart of the young vicar the conviction that our Lord wished him to leave all for the love of Christ. So he sought and found entrance to the Benedictine community, in the pioneer stages, at Pershore. There he was professed in 1921. In 1923 he was appointed prior of the community. When the order decided to inaugurate mission work on the Gold Coast of Africa, Dom Bernard was sent out as the first prior. By the Bishop of Accra he was also commissioned to set up the work of St. Augustine's College for the training of native clergy. Perhaps, of all the works which Dom Bernard carried out so successfully in his full life, this was the one nearest to his heart, and that which he considered his greatest achievement.

ALL SAINTS', MARGARET STREET

In 1928 he was recalled to the home Abbey, and from then until 1934 he garnered fresh praise and recognition for himself and for the order, as a director of souls, retreat conductor, and preacher. It was no surprise therefore that the Bishop of London, in whose gift was All Saints' Church, Margaret Street, entreated the community for the loan of Dom Bernard to become vicar of that important parish, in succession to Father Mackay. The community reluctantly relinquished him for a

period of five years, which was subsequently extended another five years. As vicar Dom Bernard accomplished the work of reorganization and entrenchment in the changing times. He became a regular preacher for the British Broadcasting Corporation, and was in its inner council of advisers on policy and morale.

Among his published works were: *Philip Cometh to Andrew, Members of Christ, The Royal Banners, The Precepts of the Church, When Ye Pray, and Learning to Be a Christian*.

Dom Bernard made few enemies and never lost a friend. He maintained contact with his students from Kumasi, his "boys" (many of them later high-ranking officers) of the Royal Navy. As preacher, writer, and director of souls, he had the gift of simple utterance, enforcing his teaching by homely and trenchant illustration. A man large in size, he was equally large in heart and mind. His public ministry was outstanding; his inner life more than equalled it. "A great priest, who in his days pleased God."

Thanksgiving Service Broadcast

On November 23d the Rev. Charles W. Wilding, the congregation, and the choir of St. Matthew's Church, Wilton, N. Y., assisted by the Wilton Choral Club, gathered in the Church to record a service for the British Broadcasting Corporation to acquaint Britain with the origin, tradition, and meaning of a New England Thanksgiving.

Wilton, England, for which the Connecticut town was named, was host to a number of American soldiers on Thanksgiving Day, who listened to the broadcast. Impressed by the service, the boys who were guests in English homes expressed gratitude in the cable of appreciation sent from Wilton and received by the British Broadcasting Corporation in New York.

BRAZIL

50th Anniversary

The Church of the Redeemer, Pelotas, Rio Grande do Sul, recently celebrated its 50th anniversary. Bishop Thomas celebrated the Holy Communion and confirmed 10 candidates presented by the Rev. Mario B. Weber, rector of the Church.

Bishop Thomas also dedicated a portrait of the late Rt. Rev. Lucien Lee Kinsolving, to be placed in the sacristy of the church. The ceremony included visits to the cemetery and the placing of flowers on the tombs of members of the congregation who had died during the past 50 years. Special prayers were offered at the tombs of the Rev. Miguel Barcellos da Cunha and the Ven. Severo da Silva, for almost 30 years rector of the Church of the Redeemer.

At an evening prayer service the same day Bishop Thomas dedicated two plaques given in memory of the Rev. John G. Meem, who was founder and architect of the church, and Archdeacon Severo da Silva. The anniversary observance closed with a reception in the parish house.

The Law of Love and the Struggle for Freedom

By the Rev. Edward B. Guerry

Rector of St. Luke's Church, Salisbury, N. C.

FIGHTING can only be a most horrible necessity. For this reason all men of good will hate war. There are really no war-mongers among the American people. Yet "This is war."

The question naturally arises in the consciences of Christians as to whether or not it is a violation of the Christian principle of love to shoulder a gun and go forward into the conflict and fight for the existence of the democratic way of life and to cooperate in other ways with the war effort. Because of the horrors of war there are some sincere people who advocate passive or non-resistance.

This attitude has deeply troubled many of us because it shows a lack of moral indignation toward the doctrines of totalitarianism. All thinking people fully realize that this conflict is not a case of all white on our side and all black on the other. The pacifist says in effect, however, that it is all black on both sides, an interpretation which does not fit the facts.

Neither have we been able to understand the apparently neutral attitude of a number of clergymen, who are not meeting the needs of our people when they preach only generalities in these dreadful days when the future of Christianity for a thousand years is at stake. It is not the function of the pulpit to say how the military campaigns should be conducted or how the country should be organized for the war effort or set forth in detail the blueprints of the peace treaty which will come after the conflict. But surely the fundamental issues of this struggle are spiritual, involving problems of human conduct, and, therefore, religious.

HATE VS. INDIGNATION

The people of the Church are totally engaged in the war effort and sorely tempted to hate. It is not by resisting tyranny but by hating our enemies that we are in danger of becoming the evil against which we strive. We are indeed failing in our duty if we ignore these momentous problems and do not attempt to help our countrymen wage this war as Christians and to prepare them to win the peace.

Some of us have felt that the whole pacifist position and this lack of moral indignation concerning unchristian philosophies is somehow or other due to the lack of a realistic insight into the power of evil to control completely the souls of men. The result has been an easy-going attitude toward sin. Many no longer believe in the possibility of the total extinction or loss of the human soul. Consequently, the great doctrines of Salvation, Redemption, and Atonement have little real meaning to them.

The other day in my reading I found a remarkable statement by Canon Liddon in his sermon on The Cleansing of the Temple, which clarifies the problem of righteous indignation.

"Is there not some incongruity between that meek and gentle character and these vehement acts and words? No, my brethren, there is no incongruity. As the anger which is divorced from meekness is but unsanctified passion, so *the meekness which can never kindle at the sight of wrong, into indignation is closely allied to moral collapse.*

"One of the worst things that the Psalmist can say of a man is, 'Neither doth he abhor any thing that is evil.' Bishop Butler has shown that anger, being part of our natural constitution, is intended by our Maker to be excited by and exercised upon certain legitimate objects; the reason why anger is generally sinful is because it is generally wielded, not by our sense of ab-

will never again make the serious mistake of believing that it can extend its influence with armies. In the Reformation period Christians fell into that frightful error trying to force their beliefs upon others.

No responsible leader in the United Nations is advocating that we can with force of arms convert the world to Christianity. All that we are really striving to do is to resist a malicious attack upon the institutions of free people. All that we can hope to accomplish from a physical victory is the opportunity to win the world for Christ, shepherding with love the races of men into His fold.

RIGHT USE OF FORCE

The new Archbishop of Canterbury has said: "We are not fighting for Christianity; that must always be both wrong and futile. But we are fighting to maintain an order of society which gives free course to the Christian Gospel and offers a hope of advance towards a truly Christian civilization."

In support of this statement can be adduced not only the words of our Lord quoted above but also St. Paul's words in Romans 3:1: "The powers that be are ordained of God." He refers to the officials of a just government *i.e.*, rulers, policemen, soldiers, sailors, etc. Their aim is the preservation of justice, and of necessity they must employ the sword from time to time to destroy the power of wicked men. As some one has said: "Force without justice is tyranny, but justice without force is a myth."

The philosophy behind St. Paul's words is that the right of people to organize a government for protection against evil men is God-ordained. Our Saviour himself once employed force, not to convert men to His Gospel, but to protect the people of God and the temple of God from thieves.

Those who advocate passive resistance in this war generally accept this viewpoint concerning internal enemies of the state. By some unsound interpretation of events, however, they arrive at the untenable conclusion that because the enemies are from without the country, that because there is murder, theft, and assault on a colossal scale, that because big guns are used instead of little ones and whole armies are involved, there is a difference in principle; and, consequently, they advocate passive resistance. They would ask our government to follow a course of action which would inevitably bring about its own destruction and a condition infinitely worse than the war itself.

In this hour of peril there is only one honorable course for Christian men and women to take. It is without hatred or revenge, refraining from the deliberate slaying of innocent women and children, to struggle against tyranny and for the opportunity to make our civilization truly Christian.

¶ Force cannot be used to convert the enemy, says Fr. Guerry; but it can be used to protect the temple of God from thieves.

solute right, but by our self-love, and therefore on wrong or needless occasions.

"Our Lord's swift indignation was just as much a part of His perfect sanctity as His silent meekness in the hours of His Passion. We may dare to say that He could not, being Himself, have been silent in that temple-court."

It would be very unfortunate indeed if a discussion of this problem raised up bitterness against those who take the position of passive resistance. I am only striving to lead us all to a proper interpretation of Christian truth; those whose consciences rebel against the war effort and those of us who conscientiously object to the tyranny of the totalitarian way of life.

NOT A WAR OF RELIGION

Our Lord once said to Pontius Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight" (St. John 18:36). He indicated in these words that His kingdom is not a temporal one such as is a democratic state organized as an expedient institution to protect human rights. It is from above, from God; a spiritual kingdom within the hearts of men, the motive power of which is love for God and man. To establish this Kingdom of God, our Lord Jesus Christ, the good Shepherd, used only the persuasive power of love, renouncing time after time the use of force.

*"Perverse and foolish oft I strayed
But yet in lone He sought me,
And on His shoulder gently laid
And home, rejoicing, brought me."*

To bring about the spread of this kingdom throughout the world, our Lord founded the Christian Church. If it follows the example of Christ, the Church

A Light in the Distance

By a British Prisoner of War*

"When I have seen such interchange of state
Or state itself confounded to decay
Ruin hath taught me thus to ruminant. . . ."
—Shakespeare.

THE musical critic who, when listening to a symphony, writes his appreciation while his emotions and senses are fired by the performance, is able to produce a criticism that, although possibly failing in certain exaggerations, is most certainly alive and full of feeling, and at any rate reflects his reactions accurately. The artist, however, who wishes to paint a storm at sea may possibly be at a disadvantage if he crosses the Channel in choppy weather or puts out from some rocky coast in a small boat, attempting to record the moods of the elements while so doing. Better, surely, for him to experience the anger of the storm and, on reflection, to attempt his painting later.

At the moment, I am in a position where I can appreciate the advantages of both methods. For now, in these rather unusual circumstances that are new to me, I stumble on new thoughts; and by recording them now, I may succeed in photographing my mind in its present state. On the other hand, the weeks immediately preceding my imprisonment were full of moments that will last a lifetime in my memory; and on reflection, when the excitement of the moment has subsided, I may possibly be able to account for certain of my first reactions to prison life.

THE BATTLE

Come back with me to an afternoon in May, somewhere in Belgium. It is about 6 o'clock. I have been a prisoner some 10 minutes. Now I am marching, between guards, through our own forward lines. On all sides, the enemy are occupying their new positions. My first reaction, after hours of nerve-wracking shell fire and later an hour of waiting, face downward, in a cornfield, is a momentary feeling of relief—the anticlimax. Soon the feeling passes, and nausea and despair sweep through me.

I am passing one of my forward section posts, or what remains of it. A few hours before, it was a little orchard with an almost perfect trench system carefully concealed beneath the green apple trees. Now it is a shattered, shell-scarred field, the trees looking as though a swarm of locusts had passed by—a terrible feeling of wasted effort. Eight months of training, 36 hours of fighting, and now this.

For eight months we had covered every conceivable branch of training, from lectures on gas and hygiene to days and nights spent in the snow and cold of a Dorsetshire winter on brigade or battalion schemes. For eight months I had watched them: Dock workers from Bermondsey and laborers from Appledore slowly but surely gaining in confidence and experience, as the transformation from civilian to trained soldier took place—a stripe here, a promo-

tion there, showing how some particularly keen worker was progressing faster than the others. I remembered the hopeful expression as someone had applied for leave, the cheerfulness as the platoon had first marched through the snow, and the ten-minute break that had been a signal to begin a snowfight. Those wearying hours after marches when feet had to be attended to, blisters broken, and innumerable toe nails ordered to be cut!

I remember wondering how the platoon would fare when under fire; and then, when the time did come, how my fears

main reactions are, I think, a rebellion against the shackles on liberty, together with a mental and physical claustrophobia, and a feeling of general uselessness, of the utter waste of one's time. Time waits for no man; and at every tick of a clock or swing of a pendulum, I have the feeling that another day is nearer its close and I am just that much older. What have I accomplished during the day? An inward voice murmurs: "Precious little."

We don't realize just how much we value our liberty till we are actually deprived of it. To be able to stroll out of one's gate



PRISON CAMP: *Monotony and inertia are the enemies here; and the War Prisoners' Aid provides weapons to attack them.*

vanished as I watched the grinning faces of the Bren-guns, the alert scouts looking out over the parapet. They had made out all right. But after eight months to have only 36 hours—36 hours to consummate all that preparation! How should I feel when I first came under fire? After the first hour, the shells were mere warnings to duck, and the ricochets and stray shrapnel mere nuisances to avoid, as wasps or nettles might be. How should I feel dealing out death? It seemed as natural as grouse shooting to watch that human stream falter and stumble, as it became silhouetted in the Bren gun sights, with the butt vibrating reassuringly on one's shoulder. Human nature is thick-skinned!

Once one has settled down in captivity (this sounds rather like a lion acclimatising itself at Whipsnade Zoo), one develops a new outlook on life. The two

with the dog, to run into the nearest village in one's car for a packet of cigarettes, to plan an evening's amusement by a visit to the "local" for a game of darts or a couple of hours in the magic world of the cinema—these little things soar to unprecedented importance in one's mind when bounded by four walls, one stares out into the outside world, a prisoner.

THE BISHOP'S PALACE

I often look out of the window in our room and watch the life of the village. A seat in the stalls, where I can see another world, people that don't belong in my life. The visitors to the local beer garden, the Sunday morning parade after church, the funeral processions—all cross my stage. What are they thinking? Do they ever think about us, here in the Bishop's Palace? What a setting for our play, this Bishop's Palace! Many moons ago, perhaps the Bishop of Salzburg walked with his young choirmaster Mozart in the green

*From *We Prisoners of War*, Association Press.
\$1.00.

where now khaki-clad figures tramp never-ending stream in the now dimming circle. Why do they always move clockwise? Perhaps, as with the probe of the water and the plughole, there is an answer.

The river's edge, where no doubt the chap indulged in a little Sunday-afternoon fishing after his siesta (and, of course, before evensong), is now bounded by barbed wire, interspersed with an occasional electric-light standard, looking for the world like a modern greyhound track.

I am sure the Bishop wrote his finest monologues from his palace window, which gives such a glorious view of the Alps. Now, curiously enough, this particular window belongs to a toilet reserved for *Verleutnants*.)

And so the scene has changed. What else have I discovered? Perhaps a new design for living. I did not have the advantages or disadvantages of a public school education. I left my public school early and started business, entering the marketplace of modern life without the preliminary canter in the training ground of a university.

But now I find myself in a new college;

now Oxford or Yale this, surrounded by students drawn from every sphere, embarking on a term the end of which may be out of sight but which is assuredly round the corner. Sooner or later, we shall all be let loose upon the world, and what shall we show for our life here? The greatest fear of any student in this college seems to be that he may be wasting his time. But ambition is the greatest spur of all, and surely no better aim could be sought than to leave this place a better person in every way. What is the best way of obtaining that ideal?

A COMPRESSED WORLD

A world compressed is this, the players and essentials only remaining when the trappings and adornments of life are forgotten. Here the black sheep and the lambs are easily distinguishable. Take friendship, for instance. One has few real friends, but many acquaintances. Looking back on normal life, there's Brown, say, whom one meets at the club, quite a good fellow; Robinson, whom one has played golf with several times and always found very pleasant; and old Smith, who always seems to run into one on a holiday. Three quite

Millions of prisoners of war, including a steadily increasing number of Americans, are being aided by the YMCA War Prisoners' Aid. Contributions to this work may be made through THE LIVING CHURCH RELIEF FUND, 744 North Fourth Street, Milwaukee, Wis.

agreeable people; you have nothing against any of them. Just three of your "friends."

But put them in this prison camp university,* and they would soon find their level. You'd soon be able to judge them on their real and not their face value. When one lives in close contact with others—sleeping, eating, and living in the same room—one is soon able to assess their values in the world, their particular worth to the community. I think that, in a week or so of this life, one is able to know a person more thoroughly than in several years of casual acquaintanceship.

I, for one, have been benefited from this realization. Isn't it worth trying to be someone worth while in a community like this, and so stand all the tests of ordinary life? If one can get on here, be considered under these standards an asset and not a liability, surely one is fitted for life outside.

This has given me another side-light on everyday life. It seems to me an obvious conclusion that marriage, cut of all its trimmings and superficialities, depends for the great part on compatibility and understanding. I say this—having sat down for my bowl of soup twice daily for six months with the same four people—and realize that, in trying to understand one's neighbor, one contributes a great deal to a peaceful and happy atmosphere. And after six years, if we are still here, this will be all the more true.

And so I say, with absolute certainty, that if one sets one's mind to it, remembering the ultimate reward, one may leave this place mentally, morally, and spiritually a better person than when one arrived. And throughout all this, underlying every plan, every thought, every day of every prisoner, there is a spark of hope. In some, the spark is fanned by the breeze of rumors into a weak flame. Somewhere, far away in the future perhaps, there is a ray of light. Some day, I shall be back among the bluebells and beech trees of Buckinghamshire. Some day! The engine driver who, when piloting his train through a tunnel, sees a speck of light in the distance, knows that soon the speck will grow till it envelops his engine. Then will he emerge, a mechanical butterfly from its chrysalis, and once more breathe the fresh air and feel the sunshine on his body.

I try to feel like that engine driver!

*Prison camp universities are organized in practically all the camps. Curricula are offered, including a great variety of courses on such subjects as language study, engineering, science, history, philosophy, theology, bookkeeping, stenography, etc. The professors are all chosen from the prisoners. Books and educational equipment are furnished by the YMCA and by specially organized committees in the home countries. During the last war, many prisoners prepared for matriculation and passed examinations upon their return to their home land, and were given credit for work done during the time spent in camp. Similar arrangements are being made during this war.

A Churchman in Politics

Spencer Miller jr., the National Council's consultant on industrial relations, has held a political office by appointment of Governor Edison for six months. Those who know this active Churchman will be interested in his record as described by this editorial in the *New Brunswick, N. J., Sunday Times* of November 29th.

OLUTION in six months of a controversy stalemated for 12 years is the latest accomplishment of Spencer Miller jr., who since his appointment by Governor Edison as state highway commissioner has quietly established himself one of the most important men in state government; important, that is, to the people whom that government represents. As a politician's politician, he is a total failure.

Ignores the constant opportunity to make the New Jersey highway department a pasture land for political dependents and hangers-on; he insists on operating his department on sound business principles, and he has repeatedly failed to understand that the department has served years as the source from which all things—financial in nature—flow to less eminent bureaus and departments.

"Unthinkable," exclaim angry politicos. "Unthinkable," sighs a nonplussed but grateful public.

A bare six months of sound, businesslike operation have effected savings and improved departmental conditions so great that political pressure and favoritism already have become little more than unpleasant memories to the "rank and file" employees who suffered therefrom.

Mr. Miller, of whom little is heard because his main concern at all times is

quiet, efficient conduct of the office entrusted to him, found that for 12 years the Wilkinson-Gaddis property has blockaded Route 21, the McCarter Highway, at Newark, because the owners steadfastly refused to accept the \$700,000 offered by the state for the ground. Today, through amicable agreement, the state owns the property, at a cost of \$350,000, half what previously had been turned down.

Add to the surface saving of at least \$350,000 the cost of litigation which probably would have been required to condemn the land needed to relieve congestion around the busy Newark area; and the result equals a major economy.

The most pleasing part of Mr. Miller's record is that the McCarter Highway incident is not an isolated one. In six months economy measures have brought about net savings totaling more than a half million dollars; not for this year alone but, if the program is not interfered with, for every year in the future.

The politicians around the state house probably hate him for this, but: Last month, the personnel of the state highway department totaled 2,335. A year earlier, in October, 1941, the payroll had contained 3,021 names. Mr. Miller's regime removed from soft political featherbeds no less than 686 unnecessary employees whom the taxpayers of New Jersey had supported for years—for no other reason than that they worked for the interests of the "right" political boss.

Every so often such a man as Spencer Miller jr. enters the governmental picture. It doesn't happen nearly often enough, but when it does, it serves to inspire a despairing public to continuing faith in our form of representative government.

Presbyterians and the Plan

WE HAVE heard a good deal about the successive proposals for unity between the Episcopal and Presbyterian Churches, from the viewpoints of members of our own Church. Indeed there is no subject that has aroused such vigorous and often violent debate as this in diocesan conventions, official and unofficial meetings of all kinds, and in the Church press. It has been the principal "issue" before the Church for the past six years, and the publication of each successive scheme—the Proposed Concordat, Joint Ordination, and now the Basic Elements Plan—has been the signal for the setting off of new fireworks. The net result so far has been a series of magnificent displays of pyrotechnics and the engendering of a good deal more heat than light.

But what have the Presbyterians been doing and saying all this time? Do they have any views on the subject, or are they waiting for the Episcopalians to stop arguing with each other and listen to them? Has their Church press, like ours, been filled with lengthy letters setting forth the pros and cons, followed by other even longer letters setting forth the cons and pros, followed again by interminable letters of rebuttal for both sides—all at the expense of the long-suffering editors and publishers?

In an effort to find out what the Presbyterians really are thinking and saying on this subject, we have watched the Presbyterian press rather closely during the past few years and we have been amazed at the small amount of discussion of this subject. Very rarely is it so much as mentioned in the columns of the leading Presbyterian weeklies and monthlies, beyond the publication of reports of some (but not all) of the semi-annual conferences between the Presbyterian Department of Church Union and the Episcopal Commission on Approaches to Unity. Why is this? Are the Presbyterians unanimously agreed among themselves and only waiting for us to make up our minds? Or are they uninformed about the negotiations? Or are they indifferent to them?

One reason for the difference in the reactions of the two Churches is, we think, that the Presbyterian Church in the USA is a much more authoritarian body than is the Episcopal Church. Decisions on matters of great moment appear to be made by the official leaders of the Church without the widespread discussion and debate that invariably characterize such matters in our own Church. Moreover, there are not the wide divergences of opinion in the Church with which we are negotiating, because historically those who have been too liberal or too conservative for the official Presbyterian Church have separated from it. Thus there are in this country a dozen or more Presbyterian and Reformed Churches, not united among themselves, and we are dealing with only one of these. On the other hand the Episcopal Church, like the whole world-wide Anglican communion, is itself a living example of Christian unity, a Church in which liberal and conservative, Catholic and Protestant, alike find a congenial spiritual home. This internal unity of our own Church is something very precious, that we must be very careful not to lose in any approaches toward unity with other Christian bodies.

But we would not give the impression that there is no discussion of this subject in the Presbyterian press. We have carefully gone over our Northern Presbyterian exchanges for

the past six months to find out just what they have had to say about the latest proposal, the Basic Elements Plan, which was set forth by the negotiating bodies last June. Here are our findings—Incomplete perhaps, but not without significance.

Both of the weeklies of the Presbyterian Church in the USA, the *Presbyterian* (Philadelphia) and the *Church Times* (Utica, N. Y.) published the text of the Basic Elements Plan in July. The *Church Times* had a good report of the conference at Atlantic City, and indeed gave the whole subject such a fine send-off that Bishop Parsons wrote its editor, Dr. Carlyle Adams, a letter of commendation. But a diligent search of the files of the *Church Times* from July to December does not reveal more than a few passing references to the subject thereafter. It is only fair to note, however, that a monthly periodical, the *Presbyterian Tribune*, is published under the same able editorship, and there has been some discussion in the *Tribune*, of which more later.

THE *Presbyterian* introduced the subject with a brief and non-committal editorial in which it was noted that "after three years of conference"—actually six or more years—"representatives of the two communions have now reached the place where they can present a definite statement to their respective judicatories." The editor, Dr. Stewart M. Robinson, added: "We expect these documents will receive careful consideration and draw forth considerable comment. Over and above the official responses that our presbyteries may see fit to make, there is room for wide discussion on the part of the historians and theologians of our Church. We need the leadership of those who by study and training are especially fitted to speak."

Despite this suggestion of "considerable comment," the columns of the *Presbyterian* from July to December have reflected very little of it—and most of what they have published has been critical. Thus, for instance, in the issue of November 5th reference is made to Bishop Freeman's impassioned sermon, in which he referred to opponents of the plan as a "volatile and contentious minority"—a gratuitous slur on those who did not see eye to eye with him. But the *Presbyterian* reported what, we blush to admit, THE LIVING CHURCH and the rest of the Episcopal Church press overlooked—a follow-up sampling of clerical opinion in Washington by a local daily, the *Post*. Here is what two prominent Presbyterian ministers of Washington had to say, according to the *Presbyterian*, in comment following Bishop Freeman's sermon:

"The Rev. Dr. Albert J. McCarty, pastor of the Covenant-First Presbyterian Church, Washington, D. C., voiced a hopeful attitude as regards agreement over ritual, but pointed out that the only real bar has been the steadfast refusal of the Episcopal Church to recognize Presbyterian orders. He roundly called 'reciprocal ordination' a 'subterfuge.' The Rev. Dr. Peter Marshall, pastor of the New York Avenue Presbyterian Church, Washington, D. C., believed that the various Presbyterian bodies might better get together first before they approached any non-Presbyterian group." The *Presbyterian* did not comment on either of these observations.

In the reports of meetings of presbyteries, as recorded

th of the Presbyterian weeklies, we have looked in vain in mention of the proposals. Possibly their decisions on this subject are regarded as confidential, to be submitted only to the General Assembly. But there is one significant and notable exception to this silence, recorded at length in the *Presbyterian* of November 19th. In this the full text of the address of the General Clerk of the Oklahoma Synod on Joint Ordination and Basic Principles is given, together with a letter reporting that after the delivery of this address, the presbytery of Oklahoma City "voted, with only two dissenting votes, against the union." The writer of the letter observes: "There is a strong element out here in the central west who cannot go with us of our eastern brethren in their enthusiasm for this union. We do not believe that it will advance the Kingdom, but it will retard it."

Dr. LLOYD C. WALTER, writer of this paper which proved so convincing to his colleagues that they voted against the union plan almost unanimously and also requested that it be finally published, found a good many things wrong both in the plan and with the Episcopal Church and its members. It is worth while for us to consider what these things are. First of all, he discusses the parity of the ministry, and observes that "the proposals submitted would practically substitute Episcopacy for the Presbyterian form of government." (None of our people feel just the opposite; certainly it is a question on which all should be quite clear.) He adds: "There is something magical about ordination. . . . Ordination is simply in the interest of orderliness, to prevent unfit men from exercising the functions of the ministry. . . . Billy Sunday preached for years as a layman; later he was ordained as a Presbyterian minister. Was he more effective after ordination than before? Would he have been more useful had he been ordained by an Episcopal bishop?"

But it is not alone in regard to orders, but also on the grounds of faith and morals that Dr. Walter objects to unity with the Episcopalians. The Episcopalians, he fears, stand for false doctrines as Apostolic Succession, Confirmation, Baptismal Regeneration, and the Real Presence. Of the phrase, "those sins thou dost forgive, they are forgiven," said by the Bishop in ordination (not without scriptural authority, we hope), Dr. Walter asks: "Why not go the whole length, before the Romanists with confessionalists, and be done with it?"

We regret that we must inform Dr. Walter that his fears are not justified. We do believe in Apostolic Succession (the Breviary to the Ordinal says so), in Confirmation, in Baptismal Regeneration, in the Real Presence, and in the Forgiveness of sins.

Some of our churches even have confessionalists, the better to comply with the Prayer Book admonition that a person troubled in conscience be moved to make a special confession of sins. If these things be heresy, let him make the most of it! In regard to ordination, too, we must confirm Dr. Walter's statement. The reference to "grace of Orders" in the Basic Elements Plan, he observes, "strongly suggests the elevation of ordination to the rank of a sacrament." That is exactly how the representatives of the Anglican Church told the Eastern Orthodox delegation at Lambeth some years ago that we regard sacraments as Orders.

In concluding his article, Dr. Walter barely touches upon the difference between the two Churches in the matter of sacraments—a question seldom brought into the open but important nonetheless. He says: "We gladly recognize that there are thousands of devout Episcopalians; and we confess with shame

that many Presbyterian communicants while professing a form of godliness deny the power thereof in their lives. But the lenient attitude of the Episcopal Church toward many activities which we consider worldly and detrimental to Christian experience is not in harmony with the traditional position of the Presbyterian Church toward such practices." No doubt he means that Episcopalians play cards and do not believe in prohibition. Again he is largely right—but we might raise the same question as to the Presbyterian practice in regard to divorce and remarriage. The truth is that both Churches have a high moral standard, and the members of both fall short of attaining it; though certainly most Episcopalians do not regard card playing or the moderate use of liquor by adults as sinful or immoral.

In the *Presbyterian Tribune* there are several articles on various aspects of the subject, including two significant editorials, written in the editor's usual gracious and scholarly style. One of these, *Presbyterianism and Bishops*, in the September issue, commends to his fellow-Presbyterians the office of bishop in constitutional form, pointing out that "there is good Presbyterian historical warrant" for it. This is all to the good.

The other editorial, in the November issue, is a little more disturbing. Entitled *Understanding "Overture A"*, it deals with an official proposal for a tightening up of Presbyterian practice as regards the admission of ministers ordained in other communions. This "overture" grew out of the conferences with our own Church, in which the Episcopal representatives pointed out that, whatever might be the case in regard to Presbyterian ordinations, we could not accept the orders of other Protestants received into the Presbyterian Church without reordination. The "overture" attempts to correct this irregularity by requiring ministers of other communions to furnish proof that they have been ordained by a presbytery or classis in the Presbyterian system of Churches, or that their ordination "has been accompanied by the laying on of hands by such as have themselves been ordained similarly." The *Tribune* explains that what is thus required is "presbyterial ordination and not, necessarily, *Presbyterian* ordination. . . . Such ordinations are practiced by Congregationalists, Methodists, Baptists and many others." We wonder if the members of our Commission realize that, if this definition be accepted, the recognition of Presbyterian orders would also involve the

— Today's Gospel —

The Third Sunday in Advent

"ART Thou He that should come or do we look for another?" Try to realize the depth of longing and the import of this question. For centuries anxious hearts had been looking for the Promised One. How important it is to know whether this *is* the One. So much depends on the One who should come. If the Promised One has the gifts of God it is fatal to give allegiance to a wrong or false one. If the coming one claims to be the Son of God one would worship a false god if allegiance were given a false claimant. In accepting Jesus as our Lord—the Promised One—we have assurance that He is the One, that His promises are God's promises, that He is the eternal Son of God. At your Communion, say with gratitude, "Thou art He that should come," and receive Him with faith and thanksgiving that God's promises are fulfilled.

acceptance of Congregational, Methodist, and Baptist orders. Are we ready to make that concession—the recognition of any kind of ordination, so long as it be accompanied by the laying on of hands? That, and not the historic practice of the Catholic Church, strikes us as savoring of pure magic.

WHAT do all these things indicate? Not, we think, that the Basic Elements plan is, essentially, either right or wrong. Some of these things are matters of misunderstanding that could be cleared up if we knew one another better. But others are really basic differences of faith and order, and they are not solved by finding a formula of words that no one can seriously object to. They are differences that go much deeper than that, and that have their roots far back in history, as well as deep in the human heart.

The plain fact of the matter, it seems to us, is that the Episcopal and Presbyterian Churches are not ready to unite with one another. We are trying to take a shortcut to unity, and if we persist in doing so we may run into disaster. We cannot afford to take the risk of jeopardizing the unity of our own Anglican communion in order to unite with one branch of Presbyterianism, still separated from other branches of Presbyterianism in this country. We think that the Presbyterians might well mend the divisions in their own household, as the Methodists have done, and that we might further cement our bonds with the Anglican communion, and our growing fellowship with the Eastern Orthodox and Old Catholics. There is much to be done along those lines before either the Presbyterian Church or our own is ready for the larger unity in which, in time, we hope that the major part of Christendom may be bound together.

Meanwhile, we think that both Churches have an educational job to do, each with its own people, and with each other. The Basic Elements Plan will be most helpful in this, because it begins to show the shape of things that may some day be. But the plan should be enlarged to take into consideration the contributions of many streams of historic Christianity, not just these two. And it should be regarded as a vision and a goal, rather than as a blueprint for immediate action.

Federal Council's New President

BY THE time this issue of *THE LIVING CHURCH* is in the hands of its readers, the Federal Council of the Churches of Christ in America will have elected a new president, to serve for a term of two years. Every indication is that this new president will be our own beloved Presiding Bishop, the Most Rev. Henry St. George Tucker, Bishop of Virginia.*

We congratulate Bishop Tucker wholeheartedly on this new honor, and on the opportunity it gives him (and through him, the Episcopal Church) to be of wider service to American Christianity at this crucial time. Bishop Tucker's term of office as president of the Federal Council will continue for a year after the expiration of his tenure as Presiding Bishop; thus fittingly crowning his many years of service to the cause

*Bishop Tucker's name was the only one scheduled to be presented by the executive committee to the biennial sessions in Cleveland December 10th and 11th. While nominations from the floor are permitted by the constitution, it was felt most unlikely that any opposition candidate would be presented. In fact, so confident was the publicity department of the Federal Council that the well-oiled democratic processes would run smoothly that they sent out an advance story, to be released December 11th, stating unequivocally that Bishop Tucker "is the new president of the Federal Council of Churches."

We deplore the action of one of our Church papers, the *Witness*, which violated this release date and announced the "election" in its issue of December 10th.

of Christ at home and abroad. By this election Bishop Tucker is appropriately recognized as one of the most truly "ecumenical" of American Christians.

But we congratulate the Federal Council even more wholeheartedly; for in the election of Bishop Tucker they are obtaining a president of tried and trusted leadership, to whom they can confidently look to represent American Christians at its best. We, Bishop Tucker's fellow-Churchmen, know this through our own experience, and we are proud of the opportunity to share that happy experience with the other communions that make up the membership of the Federal Council.

One thing more needs to be said—and perhaps *THE LIVING CHURCH* is particularly qualified to say it, because for many years we editorially opposed the membership of our Church in the Federal Council. The Episcopal Church has now been a full member of the Federal Council for two years. The experience has been a happy and satisfactory one. We have not found our principles or our Catholic character compromised or vitiated in any respect; and we have found in the Federal Council a valuable way to share with our fellow Christians, learning from their experience and contributing from ours. We hope that other Churches of Catholic and Orthodox traditions will join in this fellowship, so that through united efforts the strength of Christianity may be increasingly brought to bear effectively on American life.

Where People Go to Church

A CONTEMPORARY Church paper is running a series of articles on why people don't go to church. There are always many with excuses, as the Scriptures themselves indicate; but it is encouraging to know that in parishes all over the country, where the rector is really on the job, splendid records of church attendance are being quietly set. Here, for instance, is the notable record of Christ Church, Houston, Tex., for the past year:

Sundays, 7:30 A.M.	5,366
Sundays, 11:00 A.M.	31,690
Weekday services	4,697
Lenten noonday services	17,400
Good Friday	1,600
Organ and choir recitals	1,200

Grand total 61,953

The communicant strength of Christ Church, Houston, is recorded in the 1942 *LIVING CHURCH ANNUAL* as 1,450. The annual "turnover" is therefore about 4,200%. The rector is the Rev. John E. Hines. We are asking him to write an article on why people *do* go to church, and we hope to present it to our readers in an early issue.

Tragedy

THE multitude of friends of Mr. Warren Kearny of New Orleans, one of the most distinguished laymen of the Church, will learn with sorrow of the tragic accident death of his married daughter, his only child. Mrs. Watterson, wife of a Marine Corps officer and mother of two children, was taking a bath when she reached for an electric heater, and was fatally shocked. May she rest in peace; and may God comfort those who are bereaved by this and other accidents.

The sympathy of thousands of Churchpeople goes out to Mr. Kearny in this hour of bereavement.

In Praise of Evensong

By the Rev. Cyril Leitch

Rector of St. Mark's Church, Yreka, Calif.

KE Evensong. This admission dates me, I know. Anyone will guess that I am middle-aged, and that I am living in a past that is no more.

Evensong has become an unwanted and faded service. This observation does apply, of course, to our large cathedrals. In any large city there may be one or two parishes which try to maintain an evening service. But in the main it is the country missions which are keeping the tradition of Evensong. In many of these little churches it is not always possible to have a morning service.

It is a matter for wonder that so many of us, which are known as enthusiasts in conformity to the Prayer Book, are lax in the use of this Office. Literally thousands of our Churchpeople are not content with the service at all. They never attend it. And yet, it is one of our most valued possessions, containing as it does the articles for Vespers and Compline, and the appropriate collects for those services.

The omission of this service deprives the people of the Psalms for the evening. Once upon a time, it is long ago to be sure, the Evangelicals of that day almost knew the Psalms by heart. It made for lusty singing and the Psalms were sung. My mind goes back to my boyhood and the evening when we sang "When Israel came out of Egypt." The music for it was headed *Tonus Virinus*. We knew it as "Tony." The people sang it, as with all the psalms, tonally, the even verses on the Cantor and the uneven on the Decani side. That did not trouble the congregation.

It was as familiar to the people as any beloved hymn, and they gave it all they had of melody and fervor. It required a good organist in those days to lead a singing congregation to the proper use of the music.

Then, they knew the Psalter and the tunes of each Psalm, and woe betide the choir-leader who indulged in innovations.

Evensong was unique in those days in that it was a people's service. Those who never come in the morning, either because they were not communicants or for any other reason, would throng the church in the evening. This meant that the parishes had two distinct congregations. But whether by members or visitors the service was splendidly and truly rendered.

In some parishes there was Solemn Evensong and Procession. This was Evensong on a grand scale. The procession of clergy, acolytes, and choir went around the church, led by the crucifer and banner-bearer, with the banners of the various organizations borne aloft here and there in the procession. It was glorious and stirring, and brings to memory another Psalm, the 48th, verse 11: "Walk about Sion, and go round about her; and see her towers thereof." It was inspiring to people too, to judge by the crowds

in attendance at the service. And the singing! In all the years I have been away from those parishes, I have never heard anything to equal it. The high point of the service was the singing of the *Magnificat* and the censing of the Altar. "Let my prayer be set forth in Thy sight as the incense, and let the lifting up of my hands be an evening sacrifice."

Many Churchmen of varying schools of thought with those of the extreme right and the extreme left might deplore such extravagant ritual, but it did fill the church pews, and that is more than we are doing today. It was not unusual then, and it is not unknown today in some places, to find a church completely filled 10 minutes be-

fore the service began. I had such an experience in Toronto seven years ago. I had chosen to attend a certain church, but when I arrived every seat in the building was taken. The aisles were chaired with only enough room left for the procession to pass. I had to go on to another parish. No, this crowded church was not what has become to be known as a Catholic parish, nor was the rector another Phillips Brooks. Yes—it was Evensong. Held at an hour when most of our church doors are closed, the sanctuary dark.

What a loss it is to our people rarely to have the opportunity to sing those consoling evening hymns. Even that grand hymn, "Abide with me," has a mortuary

Religion and Life

XXV. *What is the "High Church" and "Low Church" controversy all about?*

By the Rt. Rev. Wallace E. Conkling, D.D.

Bishop of Chicago

AT THE Centenary Congress of the Oxford Movement, Bishop Taitt of Pennsylvania remarked characteristically that in his early ministry he was not permitted to belong to one clerical society because he was "too high" and now he would not be acceptable to another because he was "too low" and yet he himself "hadn't changed a bit!"

In a noted parish today with confessinals and a statue of the Blessed Mother the rector about 50 years ago actually got into difficulties over the introduction of a Litany Desk. The meaning of such terms not only has changed with passing years, but the same terms mean very different things to different people at the same time. To the query "are you high?" or "are you low?" one would receive as many answers as the number questioned. To some it may mean important matters of faith, to others the presence or absence of a mere red cassock. In one parish the congregation might bow at the Sacred Name in only one or perhaps two places, in another parish at its every mention. Probably to most people today the distinguishing items of importance are wholly *externals* and are based more often according to personal likes and dislikes than on sound knowledge of origins, meaning, and common value. For individuals troubled among such conflicting practices, as for all of us who hold firmly and confidently to

our own peculiar position within our fortress of the Faith, it would be well to remember for use the following rule: "In things essential—unity, in things indifferent—variety; in all things—charity."

In her history the Anglican Church has had to take into account certain forces. She has had to come to terms with them and adapt herself to their claims. In emerging she has found herself a Church in which both Protestants and Catholics can find a place, in which the principles for which they stand, though occasionally coming into collision, tend more and more to react on each other and to become intertwined in one harmonious whole. It is for this reason she not only offers the world of divided Christendom a *hope* for achieving union, but a definite *witness to its possibility*—for where could one find more varieties than within the fold of Anglicanism? To be sure, our differences are often a source of weakness but they are also our glory—and liberty of thought, expression and action is worth the necessary price. And how could one expect the Church, humanly speaking, to be of a common mold when it is made up of individuals *like you and me!*

NEXT IN THE SERIES: Fr. Joseph, superior of the Order of St. Francis, answers the question: "What is the plight of one too wicked to be forgiven?"

sound about it, for that is mostly where we hear it sung.

Jan Struther in her book, *Mrs. Miniver*, voices this observation: "How brave people are to go to sleep." All evening hymns have that more or less as the dominant thought. That and the thought of the last sleep and the glorious awakening.

"Teach me to live that I may dread
The grave as little as my bed;
Teach me to die, that so I may
Rise glorious at the awful day."

The great benefit that would accrue to the Church if Evensong were required of every priest in charge of a parish—and here I begin to romance—would be a revival of continuing piety on the Lord's Day. We encourage people to come to the Holy Eucharist. We take particular pride if they come at 8 o'clock. But we rarely see them again that day. All too often an early attendance at church is the prelude to a secular day. A duty accomplished. This practice is encouraged when people are presented with no opportunity to end the day before the altar of God. In other words, we tend to defeat our own purpose, for it is the duty of the Church to manifest before the world the desirability of keeping the Lord's Day holy. That does not mean just the early hours of the day, or even until high noon.

"Grant us Thy peace upon our homeward way,
With Thee begun, with Thee shall end the day."

It is true that a revival of Evensong in most of our parishes would be a heart-breaking experience for many priests. The

people have gone without it too long to take to it again easily. I know, for I have tried it. In the words of the prayer so familiar to us all, it would be for long, "Where two or three are gathered together." But the attempt is well worth while.

Faithful souls in Orders years ago wrought wonders for the Church of today. It was not an easy task they set themselves to accomplish. Many were brought into civil and ecclesiastical courts. Some were deprived of their livings, others were inhibited from preaching. It was heart-breaking for them too, but they persisted and eventually won for us the Church that we know today.

In this time of war our people are looking to us for leadership. The greater part of our Church population live in war zones. We are in danger each hour of the day and night. A busy metropolis of commerce today may be a shambles tomorrow. How much more then do we need to be reminded of the protecting care of Almighty God through the perilous hours of darkness.

Should not the Church prepare for the enforced nightly black-outs, which may come much sooner than we now realize, by making possible a late afternoon or early evening service of Evensong.

"Let peace, O Lord, Thy peace O God,
Upon our souls descend;
From midnight fears and perils Thou
Our trembling hearts defend;
Give us a respite from our toil,
Calm and subdue our woes;
Through the long day we labor, Lord,
O give us now repose."

The Question Box

By BISHOP WILSON

- The rubric at the end of the Burial Office says "this Office is appropriate be used only for the faithful departed Christ, provided that in any other case the Minister may . . . use such part of the Office . . . as may be fitting." What does it mean? How does it compare with the English rubric? Is it not hopelessly vague?

Under English canon law the Burial Office is not supposed to be used for people who are known not to have been baptized. In older days it was also refused to those who had received formal major excommunication without any indication of deathbed repentance. As applied to suicides the English practice recognized a certain distinction in the secular law of the country which divided suicides in those who had willfully taken their lives and those who were at least temporarily insane. The Office was allowed for the latter.

When the question was before our General Convention the idea was fairly general that any suicide was not mentally balanced and therefore all reference to such was left out of the rubric. The reference to unbelievers really throws the decision back upon the judgment of the priest. The theory is that the Burial Office is a Christian office prepared for Christian people and is therefore inappropriate for the latter.

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who are definitely outside the Church. Obviously some of the prayers scarcely apply to those who had a non-Church life. Except for such occasions we generally respect the feelings of the relatives, commanding souls into the hands of God and letting Him do the bidding. I think the whole matter is really left vague.

Does not Canon 25 preclude YWCA from officiating within the chancel of an Episcopal church? Would not a "light service" of their composition be authorized by the Bishop? Could a clergyman be tried for violation of canons if he authorized such a service by church officials?

There are three questions. (1) The reference is obviously to canon 24, not 25. The answer is "Yes." This canon would be entirely out of sympathy with YWCA officiating in the chancel. (2) Any special service ought to be authorized by the Bishop of the diocese but the clergyman can usually be trusted to be discreet at the necessity of referring everything to the Bishop. (3) It is conceivable that a clergyman under these circumstances might be liable to trial for violation of the canons but it is much more likely that any pertinent questions in such a case might be effectively settled by the Bishop in personal conference with the concerned.

What Requiem Mass before the burial? What vestments should be worn? How many candles should be used and where should they be placed? Should the clergy and friends receive?

When the two services are combined the Burial Office is usually said before the Requiem. Sometimes there will be a Requiem early in the morning and the Burial Office later in the day. In either case the proper eucharistic vestments are used. The candles on the altar should be used to light the two eucharistic lights. The Office may also be used if desired. Mortuaries, if available, should be placed at the head of the casket if there are two lights or at the head and foot of the casket if there are four. A general Communion is not customary at a Requiem. It is quite proper, however, for the relatives who are communicants of the Church to receive and for any close friends whom one might choose to invite. The officiating clergy ought to be notified in advance.

How does a perpetual deacon differ from an ordinary deacon legally, if there is any distinction, and what differentiates him from the usual first order of the clergy?

The name "perpetual deacon" is simply a clerical title which does not appear in the canons. It refers to the occasion of instance of a layman, at or beyond the age, who is ordained to the first rank of the sacred ministry under the provisions of Canon V for a "limited minister." Usually he continues with his secondary occupation, devoting only part of his time to ministerial duties, and he does not go so far as to be advanced to the priesthood. In such circumstances the theological

requirements for ordination are less exacting than for a young man who is on his way into priest's orders. However, he is just as much of a deacon as one who has gone through the customary course of requirements and he can do everything that any other deacon can do—assisting at all services and administering the chalice at Holy Communion, conducting such services as do not require the presence of a priest, and preaching is so licensed by the Bishop. Always a deacon is directly responsible to his Bishop.

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"R", Mobile	3.00
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Mrs. B. G. Lee	2.00
Burlington, N. J.	1.00
George E. Cockrell	1.00
Mrs. M. J. Knight	1.00
Mrs. Margaret McCreery	1.00
	\$2,984.46
Amount still needed	1,415.54

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Previously acknowledged	\$ 42.50
In Memory of Jeannie Allison Smith	3.00
Anonymous, Lansdowne, Pa.	1.00

\$ 46.50

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Church of the Holy Comforter, Crescent City, Fla.	\$ 3.00
--	---------

Greek Relief Fund

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James Alexander	2.00
Church of the Holy Comforter, Crescent City, Fla. (famine relief)	2.00
Margaret McCreery	1.00

\$ 8.00

War Prisoners Aid

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HONOLULU

New Treasurer for District

Miss Blanche Myers, for years past business manager of the Episcopal Hospital, St. James, in Anking, China, left New York on November 25th on the first leg of a journey to a new post as treasurer of the missionary district of Honolulu, which includes all the Hawaiian Islands.

In China where she worked from 1924 to 1942, Miss Myers experienced siege and occupation. Asked if she feared bombs in the Hawaiian Islands, she said, "I've been bombed numbers of times, but you never get quite used to them."

Nurses' Home on Molakai

Ground has been broken for a Nurses' Home at the Shingle Memorial Hospital, on Molokai, Hawaiian Islands, according to information received from Bishop S. Harrington Littell. The Office of Civilian Defense has let the contract for the building which will have accommodations for eight nurses.

Bishop Littell advises also that St. Mary's Mission and the Mission of the Good Samaritan in Honolulu have cleared off all financial obligations on property bought to meet growing needs. St. Mary's had secured a next-door lot, just before a Japanese temple was about to buy it. Most

of the cost, \$8,500, was contributed by people of the community, many of them not members of the Episcopal Church.

The Good Samaritan Mission built a rectory some years ago, with funds borrowed by the board of directors of the district. Monthly payments were made to reduce the debt, and when the balance was down to \$500, the American Church Building Fund made a grant in that amount to clear the rectory of all encumbrance.

NEW YORK

Bequests

Miss Elizabeth V. C. Jones, communicant of the Church of the Resurrection, New York City, who died on June 3, 1942, left several bequests to the Church.

The Church of the Resurrection, New York, the Rev. Gordon B. Wadham, rector, was granted \$3,000 to be applied to the paying off of the mortgage. St. John's Hospital of the Church Charity Foundation, Brooklyn, N. Y., received \$3,000 in memory of the Sister Noel. The Domestic and Foreign Missionary Society was granted \$5,000, the income of which is to be used for Church work in the domestic Western Missionary districts.

Miss Jones was active in the woman's auxiliary in the city and diocese of New York.

Coöperation With Labor

The vestry of Calvary Church, New York City, has appointed to its members Ellis Van Riper, who is a shop steward of the Transport Workers Union of the CI.

In announcing Mr. Van Riper's appointment, the rector, the Rev. S. M. Shoemaker, stated: "As we look forward to the day of war, and of the world after the war, we must all feel that there should be a close coöperation between the two institutions that touch the greatest mass of ordinary men and women, namely the Church and labor."

VIRGINIA

Chinese Contribution

A gift from a Chinese congregation help build a church in the diocese of Virginia was the cause of unique interest in the consecration of the Church of Our Saviour near Beaverton, Va., November 29th. The Rev. Robert Nelson, founder of this church, was from 1851 to 1881 a missionary in China. During the war between the States he was unable to return to China from his first furlough. Seeing the need of a Church in a nearby neighborhood, he began to have services in a small log building. In Shanghai, Doctor Nelson

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This little girl and the boy pictured above are two of the under fives at Barton Place.

in congregation" heard of his work. In appreciation of his work in midst, they sent a contribution to the building fund. After it was completed the name of the Church of Our Saviour was given after Dr. Nelson's in China.

At 60 years later, this church was . In 1928 it was re-built. Again from Tai, China, a large gift was received it in the restoration.

consecration service was conducted Presiding Bishop in the presence of congregation. The Sentence of Consecration was read by the senior warden, Bell Page jr., son of the late distinguished lay deputy to the General Convention from Virginia.

INGFIELD

movements At St. Paul's, Alton

resting and extensive improvements restorations were the occasion for the consecration of St. Paul's Church, Alton, November 29th. In addition to the complete reconditioning of the exterior of the building and landscaping of grounds, the massive tower and spire has been replaced to replace one taken down by a gale in 1861. Another interesting restoration is the re-opening of the old choir loft, more than 50 years ago. A "St. window forms the background of the enlarged loft.

The vestibule of the Church has been so restored that its extremities have given space to a memorial baptistry, with font, altar, a large glass window, and wrought iron and a memorial prayer chapel, its shrine composed of a white altar and of the Blessed Virgin with wrought iron. Another memorial gift is



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the eight-foot hand-carved walnut crucifix of the victorious Christ placed above the altar reredos.

Bishop White of Springfield was officiant at the service of rededication and the Rev. M. E. Whitford, rector of Paul's, was celebrant. The Rev. Frederick D. Butler, rector of St. Peter's, Ripon, Wis., who served as rector of St. Paul from 1917 to 1924, returned to his former charge to serve as preacher at the celebration.

LONG ISLAND

Sponsor All-Out-To-Church Week

For the second year, an All-Out Church and Synagogue Week was inaugurated in Freeport, N. Y., by leaders of the Protestant, Catholic, and Jewish faith under the auspices of the Freeport Inter-Faith Clergy Council.

Lay leaders of the village cooperated in issuing special invitations by residents to secure a 100% attendance at church services on Sunday, December 6th, and synagogue services on Friday, December 11th.

An official village proclamation setting aside All-Out to Church and Synagogue Week and urging all Freeport residents to attend services in their respective churches was issued by Mayor Worden E. Wines.

The wind-up of the joint Church drive will be marked by a Victory meeting on Sunday, December 13th, at the parish house of the Church of the Transfiguration, Rev. R. H. Scott, rector, in honor of the lay leaders and other workers. Fr. John Mahon of the Church of Our Holy Redeemer will be the principal speaker.

MINNESOTA

Pearl Harbor Commemoration Service

On Sunday afternoon, December 6th, the Cathedral Church of St. Mark, Minneapolis, was the scene of a community-wide service in commemoration of the first anniversary of Pearl Harbor. The capacity of the cathedral proper was taxed with loud speakers in all available rooms.

Members of patriotic, civic, religious and military organizations participated. Thirty members of the American Legion in uniform ushered, and took up the offering. The World Chamberlain Navy Band choir gave a half hour of music preceding the service, and participated in it together with the Cathedral choir. The Army and Navy furnished color guards, and buglers.

The address was given by Dr. Walter C. Coffey, president of the University of Minnesota. Clergy taking part were Dean Charles P. Deems of the Cathedral, the Rev. Frederick D. Tyner, the president of the Minneapolis Church federation, and a past chaplain of the American Legion.

Bishop Keeler of Minnesota welcomed the immense congregation, and gave the memorial prayers which were followed by the sounding of taps in honor of the dead.

COLLEGES Alban's Parish Attendance Increases

The membership of St. Alban's parish, organization of Episcopal cadets at The Citadel, the military college of South Carolina in Charleston, has been steadily growing in size and interest since its beginning as a parish in the fall of 1940 until an average attendance has been reached of 500 of almost 300 Episcopal cadets in corps.

This service, held at 6:40 every Sunday morning, is entirely voluntary. All Episcopal cadets also must attend the regular church service for the corps.

The parish now has its own constitution and by-laws written by cadets with the aid of J. K. Coleman of the faculty of The Citadel and patterned after the constitution and by-laws of the Church of the Holy Communion in Charleston.

The Rev. W. W. Lumpkin, rector of the Church of the Holy Communion, is responsible for the beginning of the parish organization. Mr. Lumpkin, who served as chaplain for the parish, entered the armed forces last March and is now in the

Southwest Pacific. The Rev. A. R. Willis, who is serving Mr. Lumpkin's parish during his absence, is also serving as priest-in-charge of the cadet parish.

Besides holding the regular early morning Communion service, Mr. Willis speaks, or secures a speaker, at the regular Monday night meetings of the parish which are also well attended. A confirmation class of eight cadets is also being instructed by Mr. Willis every Thursday afternoon.

SECONDARY SCHOOLS

51st Celebration At Hoosac

Rodney Hunter, the youngest boy at Hoosac School, Hoosick, N. Y., formerly of Kuala Lumpur, Malaya, will light the Yule log candle in the 51st celebration of the Boar's Head and the Yule log on December 19th.

The deeply moving pageant of the Nativity is followed by a gay celebration in which are included many English carols and dances, and a traditional mummer's play of St. George and the Dragon. Mr. Frank Butcher, director of the pageant for more than 30 years, is in charge of the production.



UNUSUAL CHRISTMAS CARD: St. Luke's Chapel, Trinity Parish, New York, is sending out and selling a Christmas leaflet with this painting by Violet Alvarez of the church as it looked 100 years ago and a short historical account. Second oldest church building on Manhattan Island, St. Luke's is concluding its 120th year.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Neil Stanley, Priest

The Rev. Neil Stanley, rector emeritus of St. Andrew's Church, Denver, Colo., died on the Patronal Festival of his Church, St. Andrew's Day, November 30, 1942, at Mercy Hospital, after a three month's illness.

Fr. Stanley was born at Lawrence, Kans., on May 7, 1890, the son of Emery F. and Anna Wood Stanley. He was educated at Lawrence and Topeka, Kans., and received his B.A. and LL.B. degrees from Washburn College, Topeka, in 1912. He did postgraduate work at the University of Kansas, and at Harvard University. In 1913, he entered Seabury Theological Seminary at Faribault, Minn., where he received his B.D. degree in 1916. He was ordained deacon in 1914; and priest on June 11, 1916, at Lawrence, Kans.

After his graduation at Seabury, he was made a member of its faculty and taught there from 1916 to 1919. After a short curacy at East Orange, N. J., Fr. Stanley was called to Denver in November, 1919, by Bishop Johnson, to head an associate mission for the establishment of a permanent Catholic work in the diocese of Colorado. Out of this work grew the parish of St. Andrew. He remained rector at St. Andrew's until October of this year, when illness forced his resignation, and he was named rector emeritus by the vestry of the Church.

During his rectorship, he also served in many diocesan capacities. He has been president of the diocesan clerics, a valued member of the diocesan art commission, and for many years chairman of the diocesan board of examining chaplains, which last position he held until his death.

Although mortally ill, and in constant suffering, Fr. Stanley spent much of his time during the early part of his illness supervising the affairs of his parish until the election of the new rector, the Rev. C. D. Evans. He was constantly attended during his illness by the Rev. James L. McLane, rector of the Church of the Ascension, Denver, and received his Holy Communion daily from Fr. McLane up to the day of his death.

Survivors are his mother, Mrs. Emory F. Stanley; a sister, Mrs. Charles S. Sturtevant; a brother, Donald Stanley; three nieces, and one nephew.

Services for Fr. Stanley were as follows: The Woman's Auxiliary of St. Andrew's met at the Church on Monday evening for a Rosary Service, conducted by the Rev. G. A. C. Lehman. The first Mass of Requiem was celebrated at 7:30 A.M. on Tuesday at St. Andrew's by the Rev. C. D. Evans, the new rector. At 5:30 P.M. on Tuesday the body was brought to the Church, and the Sisters of St. Anne and members of the parish watched at the bier during the night. At 8 P.M. the services of Vespers of the Dead, Compline, and Matins of the Dead were conducted by the Sisters and Fr. Evans. On Wednesday morning, four Requiem Masses were celebrated at St. Andrew's before the Burial Requiem, by Frs. Evans, Lehman, Scully,

and Rahming. Requiems were said at the own Churches by Frs. T. J. Haldeman and M. Lewis March; and at St. Martin's Chapel of the Cathedral by Canon Wat-

At 10:30 the Burial Office was read. Fr. Evans, assisted by Canon Watts, at a Low Mass of Requiem was celebrated the Rev. James L. McLane, who also gave the Absolution of the Body. The Commitment was read at the crematorium at Fairmount Cemetery, and after cremation the ashes were given to the keeping of the Sisters of St. Anne. They will be finally interred at the Sisters' Cemetery at St. Anne's in the Hills, after the return to the diocese of Bishop Ingle, who was absent at the time of Fr. Stanley's death. The Bishop will have charge of this service.

W. S. Farish

W. S. Farish, president of the Standard Oil Company of New Jersey, and for the past two years a member of the Church National Council, died of a heart attack November 29th, at Millbrook, N. Y., where he was visiting friends. He was 61.

Mr. Farish was a pioneer in developing the first important oil pool in Texas. He was organizer and leader of the National Petroleum War Service Committee which handled all oil supplies for the allies in the first World War, and was an organizer and later president of the American Petroleum Institute.

Born in Mayersville, Miss., Mr. Farish helped finance his way through college by teaching school. He graduated from the University of Mississippi with a law degree in 1900 and practiced law for a short time in Clarksville, Miss. When oil was discovered in Beaumont, Tex., he went to the boom town in 1901, where he later founded the Brown-Farish Oil Company. In 1917 he founded the Humble Oil and Refining Company, serving as its vice president. The New Jersey Standard Oil bought a substantial interest in Humble and supplied capital for refineries and pipelines. He became chairman of the board of New Jersey Standard Oil in 1933. In 1935 the directors elected him president and chief executive officer.

Mr. Farish is survived by his wife, Mrs. Libbie Randon Farish of Houston, Tex., whom he married June 1, 1911, and a son and daughter.

Mrs. Morrison Bethea

Mrs. Gertrude Curtis Bethea, 67, died November 29th in a Winston-Salem, N. C. hospital, where she had been a patient for the previous week. She had been in declining health for several months.

She was a daughter of the late James E. and Fannie Smith Curtis of Chester, S. C. She had lived in Reidsville, N. C., for the past 14 years, where her husband was rector of St. Thomas' Church. Previously she had resided in Williamston, Wilson, and Raleigh. She was active in church and social life and organized the local chapter of the Daughters of the

DEATHS

can Revolution, of which she was a resident.

Living are her husband, the Rev. Son Bethea, retired; one daughter and two sons.

eral services were held at St. James' Church, Reidsville, by the rector, Rev. W. Moultrie Moore, and interment was in Greenview Cemetery.

Mrs. Alfred A. Watters

Alfred Adair Watters, wife of Col. Watters of the Marine Corps, November 27th at her home in New Orleans, La., the victim of an electric shock.

Apparently she had received the shock when attempting to turn off an electric heater in the bathroom of her home. Mrs. Watters was the daughter of John Kearny, active Churchman and National Council member, and the late Rev. Johnson Kearny. She was 41 years old.

was active in social and civic affairs of the city in which she took a leading part in campaigns sponsored by the Community Chest and the American Red Cross,

in Junior League work. She was an active member of Trinity Church.

Mrs. Watters is survived by her husband and two sons, Alfred Jr., who is a student at Tulane University, and Warren K., a student at Choate School, Wallingford, Conn.

ASPIRATION

I WOULD be simple as the grass,
As restful as the rain,
Like sunlight on a quiet slope,
As nourishing as grain.

I would be joyful as a bird
Singing after showers,
Clear and steadfast as the stars,
Receptive as the flowers;
With the integrity of trees,
Beneficent as shade,
Tender as a budding leaf
In innocence arrayed.

VIRGINIA E. HUNTINGTON.

CHANGES

Appointments Accepted

Cox, Rev. J. PERRY, formerly rector of St. James' Church, Mansfield, Pa., has been rector of St. Paul's Church, Weston, W. Va., since November 15th. Address: Weston, W. Va.

HOLLY, Rev. VICTOR E. J., formerly priest in charge of St. Philip's Church, St. Paul, Minn., has been rector of St. Philip's Church, Syracuse, N. Y., since December 1st. Address: 209 Almond Street, Syracuse, N. Y.

WILLIAMS, Rev. LEWELLYN, has been minister in charge of St. Philip's mission, St. Paul, Minn., since December 6th. Address: 465 Mackubin Street, St. Paul, Minn.

Military Service

GUMM, Rev. ROBERT K., rector of St. Paul's Parish, Malden, Mass., has been granted a leave of absence by the vestry and is at Chaplain's School, Cambridge, Mass., as a first lieutenant.

Ordinations

PRIESTS

DULUTH—The Rev. CHARLES HEDELUND was ordained priest on November 30th at Trinity Cathedral, Duluth, Minn., by Bishop Kemerer of Duluth. He was presented by his father, the Rev. S. J. Hedelund; the Rev. Hans J. Wolner preached the sermon. The Rev. Mr. Hedelund is priest in charge of St. Bartholomew's, Bemidji; Holy Trinity, International Falls; Trinity, Park Rapids, Minn. Address: Bemidji, Minn.

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WARE—Rt. Rev. Arthur R. McKinstry, Bishop

er's Church, Lewes

elson Waite Rightmyer

nts', Rehoboth Beach, 9:30

—Rt. Rev. Oliver Leland Loring, Bishop

al Church of St. Luke, Portland, Me.—773

Rev. P. M. Dawley, Ph.D.; Rev. R. W.

es: 8, 9:20, 10, 11 A.M.; 5 P.M.

ys: 7:30 A.M., 5 P.M.

garet's Church, Belfast, Me.—75

Episcopal Church in Waldo County)

ames L. Hayes, S.T.M.

es: 9:30, 10:45 A.M.; 5 P.M. Holy Days: 5:30

GAN—Rt. Rev. Frank Whittington Creigh-

D.D., S.T.D., Bishop

of the Incarnation, 10331 Dexter Blvd.,

Mich.—545

ark L. Attridge, B.D.

Masses: 7, 9, and 11 A.M.

Masses: Wednesday, 10:30; Friday, 7

NEW YORK—Rt. Rev. William T. Manning, D.D., LL.D., D.C.L., Bishop; Rt. Rev. Charles K. Gilbert, D.D., S.T.D., Suffragan Bishop The Cathedral of St. John the Divine, New York City

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons

Weekdays: 7:30 (also 9:15 Holy Days, and 10

Wednesdays), Holy Communion; 9, Morning

Prayer; 5, Evening Prayer

Church of the Ascension, Fifth Ave. & 10th St.,

New York City—1233

Rev. Donald B. Aldrich

Sundays: 8 and 11 A.M.; Daily 8 A.M.

Tuesday, Wednesday, Thursday, Friday, 5:30 P.M.

St. Bartholomew's Church, Park Ave. and 51st St.,

New York—3171

Rev. Geo. Paull T. Sargent, D.D., Rector

Sunday Services: 8 A.M. Holy Communion; 9:30

and 11 A.M. Church School; 11 A.M. Morning

Service and Sermon; 4 P.M. Evensong, Special

Music

Weekdays: 8 A.M. Holy Communion; also 10:30

A.M. on Thursdays and Saints' Days

The Church is open daily for prayer.

Church of the Heavenly Rest, 5th Ave. at 90th

Rev. Henry Darlington, D.D., rector; Rev. Herbert

J. Glover, Rev. George E. Nichols

Sunday: 8:10 (H.C.), 9:30 S.S., 11, 4:30; Week-

days and Holy Days 11 A.M. H.C.; Tues. 11

A.M. Spiritual Healing; Prayers daily 12:12:10

Chapel of the Intercession, 155th St. and Broadway,

New York City—2173

Rev. Dr. S. T. Steele

Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.

Weekday Services: 7, 9:40, 10, 5

St. James' Church, Madison Avenue at 71st Street,

New York—2230

Rev. H. W. B. Donegan, D.D., rector

8 A.M. H.C.; 9:30 A.M. Church School; 11 A.M.

Morning Service and sermon; 4:30 P.M. Victory

Service; H.C. Wed. 8 A.M., Thurs. 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th

Aves., New York City—1243

Rev. Grier Taber

Sunday Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53d St., New

York—2450

Rev. Roeliff H. Brooks, S.T.D., Rector

Sunday Services: 8 and 11 A.M. and 4 P.M.

Daily Services: 8:30 A.M. Holy Communion;

12:10 P.M. Noonday Service

Thursdays: 11 A.M. Holy Communion

NEW YORK—Cont.

Little Church Around the Corner Transfiguration, One East 29th Street, New York—656

Rev. Randolph Ray, D.D.

Communions 8 and 9 (Daily 8)

Choral Eucharist and Sermon, 11

Vespers, 4 P.M.

Trinity Church, Broadway and Wall Street, New York City—807

Rev. Frederic S. Fleming, D.D.

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Litt.D., Bishop; Rt. Rev. Oliver J. Hart, D.D., Bishop Coadjutor

St. Mark's Church, Locust Street between 16th & 17th Sts., Philadelphia—700

Rev. Frank L. Vernon, D.D., rector

Sunday: Low Mass, 8 and 9 A.M. High Mass & Sermon, 11 A.M. Evensong and Devotions, 4 P.M.

Daily: Masses 7 and 7:45, also Thursday and Saints' Days, 9:30 A.M.

Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

SOUTH FLORIDA—Rt. Rev. John Durham Wing, D.D., LL.D., Bishop

Church of the Holy Cross, 36th St. & NE 1st Ave., Miami, Fla.—818

Rev. G. W. Gasque, Locum Tenens

Sundays: 7:30 & 11 A.M. & 8 P.M.

Saints' Days and Fridays: 10 A.M.

WASHINGTON—Rt. Rev. James E. Freeman, D.D., LL.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E., in charge

Sunday Masses: 7, 9:30, 11 A.M. Vespers and Benediction, 7:30 P.M.

Mass daily: 7 A.M. Fridays, 8 P.M. Holy Hour.

Confessions: Saturdays 4:30 and 7:30 P.M.

Church of the Epiphany, Washington, D.C.—1073

Rev. Charles W. Sheerin, D.D., Rev. Hunter M.

Lewis, Rev. Francis Yarnell, Litt.D.

Sunday Services: 8 A.M. H.C.; 11 A.M., 8 P.M.

Weekday Services: 12:05 daily; Thurs. 7:30; 11 A.M. H.C.

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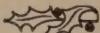
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